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The whole inscription, in its fragmentary condition, must remain obscure in many points, and can only serve as an indication of things to be looked for. But even these scanty hints may fit in with the slowly accumulating mass of information concerning the early times of Assyria under Babylonian overlords. It is precisely in the times of the first dynasty of Babylon that we have the earliest cuneiform mention of Assyria; see King's *Letters of Hammurabi*, Vol. III, pp. 4 sq.

## TRANSCRIPTION.

The inscription reads, as far as I can make it out (restorations in parentheses):

<i>Obverse.</i>	<i>Reverse.</i>
1. (ilu) Šamši-(Adadi, patêsi, mâr)	1. (pa-te)-si (ilu Ašur)
2. ša KI-KI-ilu-EN-L(IL)	2. (e)-pu-(šú) . . . . .
3. pa-tê-si ilu A-šur	3. mâr ša . . . . .
4. bît ilu NIN-KI-GAL	4. (p)a-te-si . . . . .
5. ša I-ku-nu-um	5. I-ku-nu-(um) . . . . .
6. mâr E-ri-šum	6. pa-tê-si . . . . .
7. e-pu-šú	7. . . . šame . . . . .
8. i-na-aḥ-ma	8. . . . .
9. ilu Šam-ši-Adadi	9. mâr . . . . .
10. mâr . . . . .	10. . . . .
	11. . . . .
	12. . . . i-na . . . . .
	13. . . . . nu ḥu . . . . ki-ti
	14. a-na aš-ri-ša
	15. (lu)-te-ir

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## NOTES ON CERTAIN PASSAGES IN HOSEA.

CHAP. 2:8. לִבְנֵי הַנֶּחֱלָה וְגִדְרֵי אֶת־גִּדְרָהּ.—In this verse, following the suggestion of previous commentators, we should probably read רִכְכָּה “Behold, I am about to hedge up her way with thorns.” The figure is evidently taken from the life of a shepherd and his sheep. It is very common in the East to put thorns and the branches of thorny trees (especially the acacia) along the sides of fields, by which sheep are driven to pasture, so that they may not wander in. In the second clause of the verse should we not retain the reading of MT., and translate a sheepfold”? Cf. Numb. 32:16 and 24:36, and the Arabic جديرة and build a sheepfold.” The thorns by the roadside would keep the sheep from wandering on their way to pasture; the sheepfold would at night afford protection, besides preventing the sheep from wandering away in the darkness.

CHAP. 3:4. "אין מלך ואין ש".—These apparently must be regarded as being, or representing, the means of grace, by which Jehovah had relations with his people. But it may be that we should regard them as a series of contrasts. The people shall remain without a *king* (God's representative), and without a *prince* (who is the representative of the Baal); without *sacrifice* (God's offering), without *mazzebah* (the sign of the Baal-worship); without an *ephod* (the means by which God revealed himself), without *teraphim* (the means by which the Baalim were perhaps consulted). That the mazzebah and the teraphim were used by the people, in their ignorance, in seeking Jehovah, would not militate against this idea of a series of contrasts. The people were to be without God, and without the Baalim; neither having the means of communication with God nor left at liberty to wander away after the Baalim—a condition well symbolized by the position in which Gomer was placed.

CHAP. 4:5, 6. ודמיתא אמן נדמו עמי מבלי.—If we place these two clauses one over the other, omitting the *scriptio plena*, we have

ודמיתא אמן  
נדמו עמי מבלי

and the close correspondence between the two is most noticeable. It does not seem too much to suppose that the double reading arose from the error of some copyist. ודמיתא and נדמו are close enough to have had a common origin, and in the second word it is not difficult to see how אמן might arise from the first three letters of עמימבלי, for ע and א were sometimes mistaken for one another (*cf.* LXX, vs. 16), and in the old characters מ and כ were very much alike. We should probably read as the original text נדמו עמי מבלי, omitting ודמיתא אמן altogether.

CHAP. 4:8. חטאת עמי יאכלו.—חטאת is probably to be taken as equivalent to עון (Nowack), and not as meaning "sin-offering." If so, perhaps we should read חטאת עמי יאבו לה "The sin of my people, they consent to it" (*cf.* Deut. 13:9). In the original manuscript it probably stood לה יאב, the ך of the third person plural not being written; if לה were read ליה, and then written לו, the change from יאבלו to יאכלו would not be remarkable, especially at a time when חטאת would probably be understood as meaning "sin-offering."

נשא נפש.—ואל עונם ישאו נפש. Reading נפשם we have, "And on their guilt they set their heart." The priests not only consent to the sin of the people; they desire it. As is said to be still the case at one of the mosques in a certain eastern land, the common women who frequented the shrines must have been, in Hosea's time, under the management of the priests, who probably drew a revenue from this source.

CHAP. 4:10, 11. ואת יהודה עזבו לשמר: זנות.—The construction עזבו לשמר is faulty, and Nowack regards זנות as doubtful, it being a word which is common only in later times. Bachmann reads זנות with

vs. 10; but the use of שָׁמַר with זָנוּת is doubtful. We may, however, read זָנוּת, and, taken in the light of the preceding note, it seems a not improbable rendering: "They have left the Lord to keep harlots."

CHAP. 4: 13. תָּהָה אֵלֶיךָ וּלְבָנָה וְאֵלֶּה כִּי טוֹב צִלָּה.—The singular צִלָּה is strange after the mention of three kinds of trees, and it is, further, more than possible, as Nowack points out, that some expression originally described what was done under the *oaks*. We may perhaps find it in the words וּלְבָנָה וְאֵלֶּה. The first ך may be a case of dittography from the ך of אֵלֶיךָ, and from what remains we may suppose לְבָנוֹת יַעֲלֶוּ "And under the oak they go up to the harlots, for good is its shade." Cf. Gen. 49:4 for this use of the verb עָלָה. It may be, however, that we should read לְבָנוֹת יַעֲלֶוּ.

CHAP. 4: 14. וְעַם לֹא יִבִּין יִלְבֹּט.—Nowack rejects the clause as being an addition which the parallelism does not demand, and because it is unnecessary in the context. He regards it as a fragment which probably occupied originally some other place. But when we remember that Hosea shows a special fondness for triplets, we should do well to try to find some suitable meaning and connection for it here. As it stands, it is true, it has little connection with the preceding, and breaks the continuity of vs. 14 and 16 (vs. 15 is to be rejected as a later addition). We ought, it seems, to find in it an expression similar to the two preceding clauses, and read וְעַם יִלְבֹּט . . . . "And with the . . . . they lie down." The verb לִבֵּט is used in Prov. 10:8, 10 with the *Pass* meaning of "being cast down," and therefore "perishing." But the original meaning of the *Niph.* is *reflexive*. We may therefore translate, "they cast themselves down, they lie down." What the word which the MT. has deciphered as יִבִּין לֹא originally was it is not so easy to suggest. We would propose מִנְאֵפִים.

CHAP. 4: 18. סָר סִבְאָם.—We may point סָר סִבְאָם "They have turned aside, (they have become) drunkards." This seems to give a suitable meaning to the clause.

CHAP. 6: 7. וְהֵמָּה כְּאֵדָם עֲבָרוּ בְרִית.—The context seems to require that here we should read the name of some place in the letters כְּאֵדָם; otherwise there is nothing to which the following שָׁם refers. Nowack suggests that we should read בְּאֵדָמָה, but this appears to be too general. It would rather seem that the prophet has in mind some definite place where the people broke away from God's covenant; and, as we have already seen, Hosea seems to have regarded the setting up of the separate kingdom of the north as the principal sin of the nation. This was done at Shechem. It is by no means impossible that כְּאֵדָם was read for בְּשֵׁכֶם. We ought perhaps also to read בְּרִיתִי "My covenant."

CHAP. 6: 9. וְכַחֲכִי אִישׁ גִּדּוּדִים חִבֵּר הֵכ.—חִבֵּר is an unusual form, and the verb, moreover, appears to be chiefly used in the sense of "waiting with confidence on," followed by ל. The LXX apparently had the

same radicals, but read כֹּהֵן. It would perhaps be as good an emendation as any to read הַכֹּהֵן and translate, "The priest is a robber (a man of troops)." In the old characters כ and נ were not very unlike.—הִבֵּר: The LXX apparently read some form of the verb הִבֵּא. That the word should be taken as a verb, or that the verb has dropped out before הִבֵּר, appears probable from the position of דֶּרֶךְ, which surely cannot be translated with שְׂכֵמָה "on the way to Shechem." If we follow the hint of the LXX, we should probably read יִהְיֶה אֲבָרִין and translate, "The priest is a robber, priests (or bands of priests) hide themselves (lie in wait) on the roads; they murder on the way to Shechem."

CHAP. 6:9, 10. כִּי זִמָּה עָשָׂו.—The LXX reads this with the first clause of vs. 10, and that appears to give a better meaning to the passage: "Yea, they have done lewdness in . . . ."

זָנוּת לְאִפְרַיִם.—We may here, as in 4:11, read זָנוּת and translate, "Ephraim keepeth harlots." The whole sentence will then read: "Yea, they have done lewdness in Bethel (so Nowack), there I have seen a horrible thing; Ephraim keepeth harlots, Israel is defiled."

CHAP. 7:5. יוֹם מִלְכָּנוּ.—It may be that we should omit יוֹם, or, as it would originally be, יָם, as a case of double dittography; the י arising from the י of חֲמִצְתּוֹ, and the מ from the מ of the following word. We may then further emend חֲזַלְהָ for חֲזַלְהָ, and take the Hiph. as reflexive: "Our king hath made himself (hath become) weak."

שָׂרִים חֲמַת מִיין.—Read חֲמֵן (cf. יִחְמוּ in vs. 7), "The princes are hotter than wine."

מִשְׁךְ יָדוֹ.—The subject of מִשְׁךְ will be found in מִלְכָּנוּ. The king, because of the turbulent character of the nobles, has found it necessary to seek the help of the lawless and robbers.

לְעִצִּים.—We may here suppose רִצְצִים. ל and ר are two letters often confused by orientals.

CHAP. 7:8. הוּא יִתְבַּלֵּל.—The presence of הוּא, when compared with הִיָּה in the following clause, appears to point to a mis-transcription. Probably we should read הִיָּה בְלִיל אִפְרַיִם בְּעַמִּים הִיָּה "Ephraim hath become provender among (or to) the nations." This seems to give a good sense to what follows.

CHAP. 7:12. אִיסִּירִם כְּשָׁמַע לְעִדָּתָם.—The LXX appears to have read לְעִדָּתָם rather than לְרִעָתָם, as Nowack suggests; כְּשָׁמַע may then be emended and read בְּשָׁבַע "I shall punish them by the abundance of their afflictions." For שָׁבַע cf. Ps. 16:11, and cf. Job 14:1 and 10:15, where שָׁבַע is used in reference to trouble.

CHAP. 7:14. עַל-מִזְבְּחוֹתָם.—Read עַל-מִשְׁכְּבוֹתָם. עַל is frequently used as meaning "beside;" cf. 1 Kings 18:26, "about:" "For they howl beside (around) their altars."

יִתְגַּדְדוּ.—The cutting or stabbing of the body was a not uncommon accompaniment of the frenzied service of Baal; cf. 1 Kings 18:26-28.

A similar practice may still be witnessed among the Persian Mohammedans when commemorating the deaths of Hassan and Hoosein, or in Arabia (in Yemen at least), at the celebration of the festival of any local saint. In the latter case, the men who perform, and who are a special class, are called *مخاضيف*. The practice of *leaping across a fire* of straw, etc., which is still observed at these celebrations, reminds one of *passing through the fire*. The frenzied state of the people is well brought out by the verb *יילילן*.

CHAP. 7:15. *חזקתי זרועתם*.—The sense of the passage leads us rather to read *חזקתי זרועי אתם*. *חזק* is used in Isa. 22:21 with two accusatives, and for the use of *את* "against" or "with" *cf.* Gen. 14:9 and 1 Chron. 28:5: "I was teaching them, I was strengthening my arm against them [I was acting toward them with severity], but of me they kept thinking only evil."

CHAP. 8:1. *מבשר*.—A not unlikely conjecture seems to be *מבשר* "O thou that proclaimest against the house of Yahweh" (though perhaps we should read *אל* בית). If we read *מבשר*, we have a noun to which we may refer the pronoun in *הכך*. The word *מבשר*, though usually used of one who brings *good tidings*, may be used of any messenger (*cf.* 2 Sam. 18:20, 26), and even of one who brings *bad news* (*cf.* 1 Sam. 4:17).

CHAP. 8:6, 7. *עדימתי לא יוכלו נקין כימ*.—Here we may emend *נקין* to *בין* and read it with the first clause of vs. 7, "How long shall they not be able to understand that it is from Israel?" The *נ* of *נקין* may be taken as a dittography of the *ן* in *יוכלו*, and the *ק* a mistake for *ב*. This would explain why *נקין*, and not *נקיון*, is found in the MT. Further, the *ן* in *והוא* in vs. 7a is to be omitted (so Nowack). The use of *בין*, followed by *כי*, may be compared with 1 Sam. 3:8; 2 Sam. 12:19, and Isa. 43:10. The verb *יכל* is naturally followed by the infinitive. In Job 42:2 it appears to take an accusative, but perhaps there we should read *כי יכל תוכל*.

CHAP. 8:7. *כי רוח יזרעו וסופתה יקצרו קמה אין לו צמח בלי*.—*יזרעה קמה*: *סופתה*: Why should *סופתה* be used here with *ה* parag.? Perhaps we should read *סופתה*, and take the word as meaning "end, result," with a play on the word *סופה* "whirlwind," following *רוח* "wind": "They have planted (set up) *wind* (referring to the *calf*), and they shall reap its result (the whirlwind)—a stalk." We would thus take *קמה* as in apposition to *סופתה*. The rest of the clause would then be taken together: "It hath no shoot; it shall never bring forth fruit." This must be taken as referring back to the *calf* of which the prophet is really speaking, and thus the masculine in *לו* and *יזרעה* will find an explanation. Instead of *בלי* we should perhaps read *בל*.

CHAP. 9:4. *ולא יעברו לו*.—Kuenen suggests *יערכו*, but we may as well emend *יעברו*; *cf.* Exod. 13:12; Lev. 18:21.

לחמם אוניים להם.—Nowack suggests that we should read לחמם after להם or instead of it. We may, however, read כי לחם אוניים להם “For the bread of sorrows shall they have.”

CHAP. 9:6. מחמד לכספם.—It is difficult to see how thistles shall possess their pleasant things of *silver*. We should perhaps read לכרמם “their pleasant vineyards.”

CHAP. 9:10. נאהבם.—Read באהליהם, or even באהלם, “And abominations were in their tents.” For the use of the singular as a collective meaning “encampment” cf. Gen. 31:25.

CHAP. 9:15. על כל רעתם.—Probably we should read על כל רעתם, or simply על רעתם.

CHAP. 10:1. פרי ישוה לו.—Read פרי שוא לו “An evil fruit he hath,” i. e., “his fruit is evil.”

CHAP. 10:9. עברו.—Read עברו “They transgressed.”

לא השיגה . . . אל בני ע.—Read לא חשיגם . . . על בני עלוה “Did not war overtake the evildoers in Gibeah?” The change from חשיגה to השיגה is not great, especially when we remember that, according to de Lagarde, ה and מ when final were not written in certain manuscripts, but represented by a mark of abbreviation ('). How על and אל are sometimes used the one for the other is well known. חשיג is usually followed by a direct accusative, but in Lev. 5:11 it is followed by ל, and, if so, אל would not be impossible. The thought of the prophet will then be that, as in the days of Gibeah punishment overtook the evildoers, so now, in God's time, the punishment will certainly follow, for the sin is even greater. The reference to Gibeah must be to the incident mentioned in Judg., chap. 20.

CHAP. 11:6. בדיו.—Read בדיו as preferable, though בדיו might well stand. “The sword shall twist (play havoc) in his cities and make an end of his sons.”

ואכלה ממועצותיהם.—The LXX read ואכלו. If we join to this the first מ of the following word, we may translate, “And their own counsels shall devour them.” This may be taken as a reference to the alliance with Rezin, the consequences of which were so disastrous in the end.

CHAP. 12:10. עד אושיבך באהלים כימי מועד.—Read עד אושיבך באהלים כימי מועד “Still (yet) shall I bring thee back to thy God in the appointed time.” Cf. the use of ב after שוב in vs. 7. It is easy to see how the letters כממועד might become כממועד and then be read כימי מועד; and then the change to באהלים would be regarded as the correction of a mistake. For the use of מועד cf. 2:11.

CHAP. 13:15. עין חיים.—We might here read עין חיים “Though he be a fountain of living waters, producing (flowing) abundantly.” This suits the context.

CHAP. 14:3. כל חשא ען.—The LXX apparently read בל, and we may further emend בל חשא “Regard not evil,” “Take not account of our iniquity.” For this use of בל cf. Ewald, § 322 (α), where he refers to Ps. 141:4.

פרי משפוחנו ונשלמה פרים שפוחנו.—The LXX apparently read פרי משפוחנו, not פרי שפוחנו, as usually supposed. We may then divide the words פרי משפוחנו “And take away . . . from our lips.” For פרי משפוחנו we should perhaps read מרמה “And take away *guile* from our lips.” The whole prayer will then be as follows: “Look not on (our) iniquity, but accept (our) good (deeds), and take away *guile* from our lips.”

CHAP. 14:9. ואשורנו.—This seems to give a good meaning as it stands (cf. Job 24:15), but if we read ואשיבנו, we get what seems a better sense, “and I have restored him.”

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